

Pacific School of Religion

Berkeley, California

The AMERICAN FRIEND



AUGUST 22, 1960



*Photo courtesy of
The Palladium-Item, Richmond, Ind.*

New Clerks who will serve at the Triennial Sessions of the Five Years Meeting in 1963, left to right: Clarabel Hadley Marstaller of Freeport, Maine, recording clerk; S. Arthur Watson, president of William Penn College, Oskaloosa, Iowa, who is the new presiding clerk; Ruth Frazer Osborne of Concord, New Hampshire, announcing clerk; and Earl W. Redding, minister of the new Tenth Avenue Friends Meeting and Iglesia de Los Amigos in Miami, Florida, who is the reading clerk.

THE FIVE YEARS MEETING - SECOND ISSUE

Young Friends Epistle

To All Friends Everywhere.

Young Friends of college age, gathered at the Five Years Meeting of Friends in Richmond, Indiana, July 14-21, 1960 send greetings. Nearly 50 of us, including several Young Friends from outside the Five Years Meeting, have had fellowship together during these sessions, and have found a unity of spirit and purpose.

We have been made keenly aware, as we have listened to speakers and had our own discussions, that the Society of Friends is not growing and is not having the impact on the world which it ought to have in these troubled times. Nevertheless we are more concerned that we as individuals need to strengthen our own spiritual lives, believing that effective outreach and service will follow from this. We are united in our conviction that the message of Friends to the world must include both evangelism and service—either without the other is incomplete.

During this week we have become deeply interested in plans for a work camp to be held next month at Penn Center, St. Helena Island, South Carolina. This work camp, dealing with race relations in the South, comes at a crucial time, and we heartily endorse this project of the Five Years Meeting Youth Department and North Carolina Yearly Meeting. By means of money-raising projects carried on this week we have been able to raise a considerable fund to provide scholarship help for Young Friends to attend the work camp. Part of this money will also be contributed to the fund to bring Benjamin Wegesa from East Africa Yearly Meeting to this country next year to visit with Young Friends and others.

As we have considered this work camp, we have asked ourselves why there are so few Negroes in our Yearly Meetings. This work camp is meant to be a time for careful consideration of the responsibility of Friends in race relations, and yet we have so few Negro Friends that there may be none in attendance. Is our testimony for racial equality negated by the example of our own Meetings?

As we have considered together opportunities for Young Friends, we are struck with the fact that there is so much duplication in organization of such things as workcamps and seminars. We request that the youth boards of different groups of Friends seek more areas of cooperation in the planning of such programs. We hope that all conferences and projects will be open to Friends from different groups, so that they may serve as opportunities to grow in an understanding and appreciation of the many and varied contributions of Quakerism. The lack of understanding and communication among Friends in the United States is greatly weakening our message to the world. We as Young Friends have felt the deeper unity in Christ which transcends our differences.

We appreciate the encouragement we have felt to participate in the regular Five Years Meeting sessions. In addition, we have carried on discussions of our own, drawing on resources of various older Friends. The eagerness of these persons to meet with us, the interest of older Friends in our activities, and the enthusiastic support of our money-raising projects have made us feel very much accepted and also aware of our responsibilities as Friends.

May each of us take seriously the responsibility to prepare himself spiritually for meeting the problems and challenges which face us as the Society of Friends.

Signed on behalf of the Young Friends,
by the Epistle Committee:

James Vaughan
Beverly Brown

Frances Warren
Wilmer Stratton

Quaker Thought...

Wanted: A New Testimony

Unity Means Integrity of Performance, in the Person and in the Fellowship.

Working together in preparation for the recent sessions and in the working groups during the sessions themselves, we have developed a sense of unity with a new ingredient. We have learned that there must be **integrity** in our togetherness, and integrity at a new level.

It is not enough just to say we had "love and unity" in our worship. This sense of love and common commitment must mark our worshipful work in doing God's bidding. It must characterize our searching for His will, our seeking His help in the search, and our united effort to let His purposes prevail.

Our life in our own Society must bear witness to central spiritual testimony as expressed in the "Message" that was released in July:

"From this experience of the transforming power of Christ within we have found that all men have immediate access to God. This means that the healing power and redemptive love of God are available to all men to guide them in discerning the will of God for life and action.

This experience binds us together into a warmly evangelical fellowship under the compulsion to proclaim that there is One, even Christ Jesus, who does speak to the condition of every man and time."

This message goes on to say that "the Gospel of Christ speaks to the whole man—mind, body and spirit"—and that all of man's relationships, both personal and social, are subject to God's concern, amenable to His transforming love, and thereby become proper areas for our active social concern. The testimonies relative to peace, racial equality, temperance, home life, integrity in business dealings, and honesty in word are all plain applications of the spiritual principles inherent in the Christian gospel, hence a vital part of the Christian witness and life."

The need for a new and more **personal testimony** emerged as we worshipped and worked together in reaching decisions and in planning for the immediate future.

Local Meeting All-Important

We centered on Christian vitality in the Local Meeting as our special emphasis for the next three years. We initiated plans for widespread intervisitation through a spiritual mission to Friends. And we planned for closer team work:

(Continued next page)

Officially, this is the final issue of *The American Friend*.

Unofficially, *The American Friend* will continue in more ways than one.

It will continue in the minds and memories of those Friends who have read and enjoyed it over a period of many years.

It will continue as a reference source for those Friends who have found certain articles that held a special meaning or placed a special emphasis which meant that that particular issue was "saved back."

And it will continue as a vital part of the new publication of the Five Years Meeting, *Quaker Life*.

It is anticipated that *Quaker Life* will present to its readership the very best of what might have appeared in both *The American Friend* and *Quaker Action*.

This will be quite a challenge for an infant publication. But it is a challenge that will be met because the present times demand that it be done.

In one way, perhaps the title *The American Friend* no longer applies. "American" means the same as "United States" to many persons and we are not just "American Friends" any longer. We are also African Friends, Cuban Friends, Jamaican Friends and Mexican Friends.

Friends everywhere are indebted to Merritt Murphy for the service he has given the Five Years Meeting in carrying, voluntarily, the duties of editing both *The American Friend* and *Quaker Action*. Errol T. Elliott, in his article in the August 8 issue of *The American Friend*, commented on this very real service. We need to be reminded again and wouldn't it be a fine gesture if many Friends could drop a brief note to Merritt at Route 1, Carmel, Indiana, telling him we appreciate those years of devotion.

So it is with a real sense of obligation to the past for the rich heritage of *The American Friend* and of thoughtful concern for the future that the role of this publication is ended.

May *Quaker Life* be true to its heritage and worthy of its future.

—Earl Conn, Interim Editor

Local Meeting - Yearly Meeting - Five Years Meeting team work.

In developing a Society with more vigor we need a more creative fellowship, more flexibility in following our mobile membership, and better nourishment in the nurture of our own children and youth. Effective outreach depends upon this united work within and **among** our meetings. And this requires that "we as individuals need to strengthen our own spiritual lives," as the Young Friends say in their Epistle.

In the meetings in July we got a clearer view of our task. Friends are a very ordinary people—except when they are gathered in a togetherness of worshipful search with the "Presence in the Midst" giving truth, unity, and power. This experience makes the group an extraordinary reality. As we work together on this basis we redefine ourselves, our relationships, and our duties. Then we see that merely to have good feeling, or good attitudes about a vague fellowship is not enough.

Out of the many worship groups, discussion groups, and hard-working workshops came a determination to be more effective in our craftsmanship for Christ. It was at this point that we saw the need for a new integrity, at a higher level. This integrity begins inwardly involving the whole person, and results in a new "wholeness" for the person. But it involves not only the parts

of the persons, it means deep spiritual concern and unity among the members of the meeting and between our meetings.

Needed: Higher Aims

Moreover this is a positive, productive integrity, not to be expressed simply in refraining from evil. We must equip ourselves to be workmen that "need not to be ashamed" but that rejoice in Christ's discipline for service.

The workshops, especially, made it clear that in the togetherness of our growing fellowship we must prepare for improvement on our part—in the kind of worship and work that bring meaning and vitality. This is our need, in the Christian home, the church school, the meeting of ministry and counsel, the planning and stewardship. It is our need in the wider outreach of our work on problems of peace, race, and other social concerns.

Christian integrity requires a performance that matches our profession! A **fitness** is essential to our "goodness" lest it be made of no avail. A vital faith made manifest may once more convince our children and our neighbors that our God is able and mighty as well as a near and tender Father. And this life of trust, integrity, and effectiveness is made available to all of us with our varied gifts, capacities, and callings as we cultivate His rule in our inward lives and in our spiritual fellowship as a Society of Friends.

—David E. Henley

Earl L. Conn New Editor

Earl Conn of Muncie, Ind., has been appointed interim editor of *Quaker Life*, new publication of the Five Years Meeting of Friends. He succeeds Merritt Murphy of Carmel, Ind., who previously served as editor of both *Quaker Action* and *The American Friend* which have been merged to form the new publication.

The first issue of *Quaker Life* will be published in September.

Merritt Murphy has accepted a new appointment as chairman of the Publication Board of the Five Years Meeting. He has served as editor of *Quaker Action* since 1955 and *The American Friend* since 1957.

Few Friends know that he has not only donated his time but paid his travel expenses during his period of editorship, as a service to the Society of Friends.

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Wayne Carter

Two editors: left, Merritt Murphy, who has edited both *Quaker Action* and *The American Friend*, and who now becomes chairman of the Five Years Meeting Publication Board; and, right, Earl Conn, newly-appointed Interim Editor of "*Quaker Life*."



New Wilmington College President Named

James M. Read, United Nations Deputy High Commissioner for Refugees, will begin his duties as thirteenth president of Wilmington College on Oct. 1.

Before assuming his U.N. position in Geneva in 1950, James Read taught at the University of Louisville, served with the American Friends Service Committee in Germany and as Secretary of the Foreign Service Section, was Associate Secretary for the Friends Committee on National Legislation, and worked for the Office of the U.S. High Commissioner for Germany. During the war he was in Civilian Public Service at Gatlinburg, Tennessee, and Welfare Island, New York.

The son of a Methodist minister, James Read became a member of the Gwynedd, Pa., Friends Meeting in 1949. His wife, Henrietta Morton Read, a native of Louisville, Kentucky, is also a member of that Meeting. They have three children, the oldest a student at Swarthmore College. James Read has degrees from Dickinson College and the University of Marburg and his Ph.D. from the University of Chicago.

Conscience is God's presence in man.

—Swendenborg

Worship Groups at Five Years Meeting

One participant in one worship group at the Five Years Meeting can have only a limited perspective when he is asked to evaluate all these groups. Therefore, to attempt to assess their depth of spirituality or "success" would be presumptuous and, for that matter, impossible. What we can do, however, is this: we can evaluate the idea and purpose of this kind of worshipping situation.

It is becoming obvious to more and more Christians that worship and study in small groups gains in depth what it loses in the appearance of prestige. The worship groups at the Five Years Meeting were the right size. A group of about fifteen is large enough to avoid the pressure that everyone "must" vocally contribute, while still being small enough to encourage participation.

Furthermore, in the small group there is a stress on the worship of each individual. The tragedy of most Protestant worship services is that the leader—via sermon, scripture readings, prayers, etc.—worships for the congregation. In the small group there is the sense, clearly felt, that individuals have come **in order to worship**, rather than to be preached at.

Possibly, however, the idea behind these groups could have been given a better opportunity for practical expression if certain changes had been made. It might have helped if a central theme had been agreed upon by the leaders. It might have added to the over-all unity of worship of Friends at the meeting to know that a common goal of worshipful concern was being approached by all the participants at the same time.

Secondly, individual groups were occasionally interrupted by passersby in loud conversation. Our own group was located near a coke machine, and we occasionally found it difficult to meditate upon the ever-flowing stream of righteousness with the ever-gurgling stream of coca-cola sounding in our ears. Surely a moratorium could be put on activities near the worship groups while they are meeting.

Nevertheless, this way of worship is appropriate and helpful to Friends. Its goal—to give guidance and inspiration for group worship without squelching the personal worship of individuals—is possible in such small groups. These groups, in fact, demonstrate something that statistical-minded modern Christians are apt to forget. They remind us that where two or three are gathered in Christ's name, His Spirit is present as well. It is even highly possible that where there are only a few, we may be **more aware** of the Living Christ.

—Tom Mullen

NEW EDITOR (Cont.)

Mildred Hale continues as associate editor, and Frances Ryan as business manager.

Earl Conn is an assistant professor of English, journalism division, at Ball State Teachers College, Muncie. He has been a writer for United Press and now serves as executive secretary of the Indiana Collegiate Press Association. He edits a quarterly publication for Alpha Phi Gamma, journalism honorary, and is faculty adviser to the yearbook staff at Ball State.

A life-long Friend, he belonged to Friends Meetings in both Marion, Ind., and Richmond, before joining the Muncie Friends Meeting. He is now president of the Quaker Men organization in Muncie.

He graduated from the Uni-

versity of Kentucky with a degree in journalism and has a master's degree in social science. He is now working toward a doctorate in higher education.

He and Christina Stone Conn have three children, Linda Ann, 5, Kathleen Lynn, 2, and Phyllis Jean, born August 8.

Proceeds from the sale of **UNICEF** greeting cards are used to fight hunger and disease among the world's children. An illustrated brochure of the cards available may be obtained at no charge by writing U.S. Committee for UNICEF, Greeting Card Department, United Nations, New York.

New Series, Vol. XLVIII, No. 16

Old Series, Vol. LXVII, No. 16

THE AMERICAN FRIEND

Authorized By The Five Years
Meeting of Friends

The Bible Half-Hour At Five Years Meeting



James Furbay photo

The Bible Half-Hour, held at 9:00 each morning except Sunday, was led by E. Daryl Kent of the Guilford College faculty. Briefly, but pointedly, he called our attention to some Biblical books which contain pertinent lessons for modern living, and to some Biblical characters whose response to God's call gives us courage for dark days.

With gentle humor and profound insight, Daryl Kent helped us share the opportunities, and the problems of the prophets Hosea, Amos and Jeremiah. We were reminded that the prophets spoke principally to the needs of their day but that they also spoke a universal language.

New understanding of Job and his difficult situation helped us face the problem of suffering for ourselves. In realms of human logic, there is no answer to the problem of suffering. The human mind can sooner

grasp the magnitude of God's created universe than the problem of suffering. But the human heart can still trust God!

Ruth's lovely idyl and Jonah's desperate attempt to escape responsibility were the contrasting highlights of one day's study. They were both human - but each one served God.

Paul's First Epistle to the Corinthians concluded the series. We saw once more that differences of opinion are nothing new among Christians and that loyalty to human leadership in the church, rather than to Christ, has ever had its debilitating effects. But there is an answer to all church quarrels and problems caused by human weakness. As Daryl Kent reverently read for us the thirteenth chapter of First Corinthians, our hearts responded to the truth that faith, hope and love are eternal - and that the greatest is love.
—Robert E. Cope

Basic Christian Beliefs

The **Workshop on Basic Christian Beliefs** conducted during the Five Years Meeting sessions was a rewarding experience. The large number of Friends who attended and their sustained interest testify to the genuine concern for this kind of study and search into the grounds and meaning of our faith.

The approach to this search was made through the life and writings of five influential Quakers appearing at various periods in the history of our Society. These were: George Fox, Robert Barclay, John Woolman, Joseph John Gurney, and Rufus M. Jones. Through an interpretation of these Friends by Arthur O. Roberts, D. Elton Trueblood, Douglas V. Steere, Charles F. Thomas, and Wilmer A. Cooper, respectively, the foundations of Quaker faith were examined and related to our generation.

No brief statement could cover the material under consideration. Perhaps it would be fair to say that the basic ground of our faith, variously emphasized in its particulars, has a genuine continuity and contemporariness in all generations. These basic beliefs as first declared in Fox's preaching and writings include: the experimental knowledge of Christ, the unity of revealed truth, realized holiness in life, and a visible church of which Christ by His Spirit is Head and Lord. Friends have and do hold to the preeminence of the spiritual nature of religion and so interpret the outward witness of the scriptures, the practices of worship, and the character of life under divine guidance.

An experimental religion comes from the direct and perceptible influence of the Holy Spirit, the key to all Quaker belief and practice. We find the Spirit to be the continuing expression of the Word, the Logos, which was in the beginning with God, and is the creative, empowering, and saving Light of Truth present with us today.

The practical implication of Friends' belief and experience is to emphasize a true waiting upon God

in our meetings for worship, a ministry springing from divine guidance shared in by all, personal conduct growing from a full obedience to the guidance of the Holy Spirit, which leads into the way of humility, integrity, temperateness, simplicity, and peace with goodwill toward all men. The Spirit empowers us in the same for suffering, for boldness, and for witness to Christ and Truth.

—Charles Thomas

July 21, 1960

Statement On Geneva Test Ban Negotiations

On this date, the following STATEMENT was sent to the President, and Secretary of State, of these United States of America, by wire.

For twenty months, many Friends have followed with close interest the negotiations at Geneva to end nuclear weapons tests. We have been encouraged by the progress that has been made in agreeing to 17 articles of the proposed treaty.

These important negotiations should not be allowed to fail. We strongly urge the United States government to put forward additional proposals now and make a real effort to bring these negotiations to a successful conclusion.

We strongly urge that the moratorium on all nuclear weapons tests be continued until agreement is reached. Unilateral resumption by the United States would have serious international repercussions and impair further negotiations.

A treaty to end nuclear weapons tests with international inspectors located in the Soviet Union, the United States and elsewhere, which our government has been seeking, would provide an important breakthrough toward far-reaching world disarmament.

—Signed on behalf of Five Years Meeting,
Sumner A. Mills, Clerk

Five Years Meeting assembled approved the above Statement, and asked that it be sent to the President and Secretary of State, for their earnest consideration.

Monthly and Quarterly Meeting Workshops Are Held

Analyzing, redefining and refreshing one's attitudes about **Monthly Meetings and Quarterly Meetings** held the attention of one thoughtful workshop group during the Five Years Meeting sessions. Sixteen Friends identified themselves on the first day and others joined for later sessions.

This group called the main purposes of the **Quarterly Meeting** as:

- (1) Acting officially between sessions of Yearly Meeting, caring for business that otherwise would have to go to Yearly Meeting;
- (2) Bringing people of neighboring areas together for fellowship and inspiration.

Then they asked whether today the **Quarterly Meeting** fulfills these responsibilities.

Quarterly Meeting was recognized as a major means of channeling concerns, and Friends generally agreed that it is still very necessary for the best functioning of our Society—as well as for business purposes, the rewards of fellowship justify its existence.

Some suggested means of revitalizing the **Quarterly Meeting** concerned the skill with which a clerk does his job:

"The skillful clerk does get response, and the final decision is not his but is the real sense of the meeting."

A willingness to consider new meeting times and to devise more interest for all age groups was thought important, as was the need to "renew confidence in the Quaker democratic processes of carrying on business. It is tedious at times, but in the hands of a skillful clerk it arrives at the true 'sense of the meeting' and unity."

The vitality of the **Monthly Meeting** may be determined in some measure by the manner and carefulness with which local meeting committees are organized, receive their inspiration perhaps at their initial joint gatherings, and by the sensitive actions of both presiding and recording clerks.

The clerk's role in a controversy—how he should be impartial, and may act creatively or may suggest a time of silence and prayer—was discussed. Friends agreed that preparation for clerkship is needed. Often this is gained through a person's serving as an assistant.

These Friends also noted a very real advantage when it is possible for minutes to be read almost immediately and before the exact group which made the decision. Then, they agreed, people leave the meeting with satisfaction and a feeling of accomplishment.

Workshop On Training For Christian Vocations

The image of the pastoral ministry and the universal ministry came to be more clearly understood and appreciated by those who participated in the **Workshop on Training for Christian Vocations** at the Five Years Meeting sessions. While each of the five sessions took up a different topic or phase of the work which the Board on Christian Vocations has undertaken, nevertheless, the number one problem as stated in each session was for a clearer image of the ministry.

The workshop certainly helped to bring this image into clearer focus. We were reminded that Friends have had a vital ministry from the very beginning; and there are many kinds of ministry in every Meeting. Indeed there may be hundreds of kinds of ministry. To make use of the richness of this universal ministry of all Friends is the genius and purpose of the Society of Friends.

It was recognized, however, that we cannot have this rich and living ministry without a strong and well trained leadership; that there cannot be a continuing Christianity without a vital ministry—a special ministry.

The function of this special ministry is to make the universal ministry possible. The idea of the pastor as exemplifying this special type of ministry is a New Testament concept. Here pastoral work is seen to be that work which helps the members of the meeting to perform their ministry. Put together the universal ministry and the pastoral ministry and we have what Friends have been seeking for a long time.

This image having become clear, we began to see more distinctly the nature of our task. First, we must develop much written material that will set forth this concept of the Quaker ministry. Second, we should institute a whole series of lectureships and workshops on how the pastor can stimulate the universal ministry.



James Furbay
Several Friends attending the workshop on
Training for Christian Vocations.

Third, we must do a real job of education on the relationship between pastor and meeting. Team work and mutual support are vital.

—Russell Branson

Afternoon Discussion Groups

Besides the Workshops on specific areas of concern, on five afternoons of the Five Years Meeting sessions there were one or more **Discussion Groups** which considered the subject presented in the early afternoon general meeting. The nature of these discussion groups varied from a small group where problems from local meetings were discussed within the group, aided by the resource leader, to a large meeting with a panel discussing the problem and inviting questions from the floor.

The panel which had discussed "Concerns about Human Relations"—Samuel Levering, Stuart Innerst,
(Continued next page)

AFTERNOON DISCUSSIONS (Cont.)

Edward Snyder, Raymond Wilson, Elmore Jackson, and James Bristol—was awesome when one considers the wide contacts and experience of these men. After the general meeting which began at 1:45, these men carried on their discussion until supper time. They delved into disarmament, the economy of disarmament, the U-2 incident, observations on the presidential candidates, party platforms, relations between the United States and Russia at the United Nations, status of "Red" China, and the United States' lack of integrity in dealings with American Indians.

In the discussion on "Young Friends and Their Concerns" we were challenged to a fuller participation in Meeting for Worship which will show our Youth the value of worship for adults. Every Meeting might undertake to see that **each** young person gets experience in one or more of the following: Young Friends camp, Youth Seminars, work camps, or Young Friends' program at Yearly Meeting.

The opportunity to make articulate our local problems, to hear fresh and different insights, to share in the faith and experiences of committed Christians, was truly an inspiration.

—Clarabel Marsteller

Quaker Outreach Is Large

Friends who attended the **Workshop on Missions and Service** learned that the total picture of Quaker outreach is large and sponsored by many various agencies such as the mission boards, the American Friends Service Committee, Friends Service Council, and Friends World Committee. These agencies work in varied patterns but with a common motivation, that of translating the message of Jesus to others. Many individual Friends who bear their witness in a piece of service, whether it be in government or agencies of other denominations, are compelled by the same motivation.

Because of the rich resources of people who were present to speak for the different areas, Friends took a closer look at the work being done in Kenya, Jamaica, Cuba, Ramallah, and Mexico. From every area there was a plea for leadership for those who could go with pastoral responsibilities and others as educators.

Every area recognizes the need and has the desire to train its own people for leadership. There is a con-



James Furbay

Leah Lung'aho speaking to the Missions workshop in the Meetinghouse.

stant need for simple literature for adults who have just learned to read and for books needed by students in schools. There is always the need for money for buildings—schools, churches, hospitals, and living quarters. The cities need Friends centers and hostels.

The Five Years Meeting took significant action on a concern coming indirectly from the workshop—a concern for education voiced by our representatives from East Africa Yearly Meeting. As a result, the efforts of many people will be coordinated to secure more scholarships for students from our foreign mission fields to come to this country for advanced education. At the same time sights will be lifted toward the ultimate establishment of a Quaker college in Kenya.

The discussion chairmen for this workshop were Ruth White, Lewis Hoskins, and Fred Reeve.

—Lucile White

Children's Department Workshop

A group of 46 persons representing ten Yearly Meetings, plus Kansas, General Conference Friends, Africa, and an Independent group participated at various times in the **Children's Department Workshop**. This wide representation brought forth an abundance of ideas and a genuine concern for children and Friends' responsibilities regarding them, particularly as we look towards the future.

Daryl Kent, professor of religion and philosophy at Guilford College, North Carolina, acted as moderator of the group, with Elise Boulding from Ann Arbor, Michigan, author and concerned Friend, acting as resource leader. The chairman of the department of Children's Work, Ann Cope, and the Children's Secretary, Olaf Hanson, gave leadership.

Basic Elements for Consideration in the Workshop

Three major areas were presented: (1) The Capacities of the Child, (2) Sunday School Curriculum and Leadership Training, and (3) Children's Activities and Responsibilities within the Meeting. The following questions were given major consideration:

1. What do we need to know of the child's nature, needs and abilities in order to undertake effective Christian education?
2. Under what conditions and circumstances do children find worship meaningful?
3. What is our responsibility for children not reached by any religious community?
4. What would you like to see included on the agenda for a proposed Conference on "The Child" to be held in 1962?
5. Do we put enough emphasis on Friends testimonies in our teaching and in our curriculum, giving a right place to Quaker doctrine within the basic Christian framework?
6. What responsibilities are now carried by the children of the local meetings in your yearly meeting for:
 - a. Organizational and financial needs of the meeting. (Junior meeting for business? Stewardship, planned by children?)
 - b. Maintenance of buildings, equipment, library and new acquisitions?
 - c. Service projects: in the meeting, local community, international community? (Do children have a feeling of participation in and responsibility for the mission work supported by their meeting? AFSC projects?)
7. How can the eleven Yearly Meeting chairmen of Children's Work (members of the Children's Work Department) feed back into their Yearly Meeting these projected plans for children's work?

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Discovery Days - 1960

The concern on "Music in Friends Meetings" at Five Years Meeting was shared by an average of thirty Friends, from Maine to California, who met in Earlham Hall's "Commons." They assembled amid an exhibit of church music magazines, pamphlets, 200 books and hymnals, a record player and recordings, and stacks of sample music furnished by cooperating publishers. Free materials included music and record catalogs, "Music Ministry" and "Journal of Church Music" samples, selected lists of music, with a special ten-page bibliography compiled for the workshop.

In this setting, Max Carr, Chairman of the Music Committee, introduced our Quaker musicians. Klane Robison and Ruth Batt helped us realize ways music can enrich the life of the Meeting. David Davenport and Ellen Robinson highlighted Friends choirs and the choice of suitable anthems, several of which we sang.

Eight unfamiliar hymns of our Christian heritage were presented by Elizabeth Peterson and sung by all. Catherine Cain and Ruth Day prodded us to explore the value of music in our children's religious experience. It was Max Carr, himself, who suggested ways that instruments can enrich worship experiences. The Alard Quartet of Wilmington College beautifully demonstrated this, playing a movement of Haydn's "Seven Last Words."

Our recommendations evolved during the final discussion, which centered around our need for additional study and continued help with music in each Meeting. On the local level we ask Ministry and Counsel to evaluate the place of music in our worship and to foster latent music talent. From our Yearly



Ellen Robinson in the midst of the Music Workshop.

Meetings we ask encouragement by sponsoring music workshops for our ministers, music committees, and Meeting musicians to attend. We solicit, from the General Office, a continued and increased support of all efforts to improve the music ministry in every part of Quaker life.

These were our Discovery Days - 1960!

—Ida Mae Miller

Public Morals Workshop

"Is there not serious moral decay on the part of a minority of Americans, with serious moral indifference on the part of the majority—including members of the Church and our Society of Friends?"

This question was posed by Friends registered for the **Workshop on Public Morals.**

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CHILDREN'S DEPT. (Concl.)

8. In the light of these discussions, how can the department of Children's Work and the Children's Secretary be most helpful to Yearly and Local meetings in carrying out their work with children?

A Few of the Resulting Highlights

Elise Boulding brought to our attention the importance of channeling the child's innate capacities. The easy way to teach is to pick up the lesson material and read it off to keep the group quiet. The immense amount of experimental work going on about the human body and mind can help us in understanding better how children learn and how we can best teach them.

We learn from research that children can take in much more when trained. They take what they want from the barrage of information coming at them; but if trained, they take in the more choice aspects of this media. Rote learning is easy for children. It is likewise easy for them to let it go at that.

Because of this simple rote teaching, channels are closed off and the child continues to tune in to what he likes, remains insensitive, becomes a very average person with no new ideas, deep feelings, or deep worship experiences. In order to teach effectively we must be aware of what is going on inside children, know their family situations, their community and their world and relate to their capacity to take in.

The Proposed Conference on "The Child" might include: 1) New trends in the field of Children's Work; 2) Theology - its place in Children's Curriculum; 3) Learning new ways of working with and for children;

- 4) Discovering better ways of relating ourselves between Local, Yearly and Five Years Meeting; 5) Better acquaintance with each other in thinking about our mutual concerns for children; 6) Friends beliefs and Testimonies - how to present and teach these in our homes and meetings; and, 7) Training writers for developing curriculum.

Other important results were forthcoming regarding the recruitment of teachers. Job analyses were created for the Y.M. Chairman of Children's Work, the Chairman of Children's Work Department, and the Children's Secretary. A profitable discussion of curriculum, its history, better promotion and a chart viewing the overall children's curriculum was interpreted. The matter of meaningful worship for children was discussed. We would like to have delved into this matter further.

Summary

A new awareness of the large task and opportunities we have as Friends in working with children was felt. A deep desire to move ahead and learn from each other was obvious in our meeting together. More groups everywhere, in considering this important field, should meet frequently for discussion and work. Children should challenge us to plan better for them, and offer opportunities so they will experience the reality of God and be led by Him. May the next few years be awakening and learning ones for us as adults, as we work in behalf of our boys and girls.

—Olaf Hanson



Evangelism and Church Extension Workshop

Interested Friends met daily in workshop sessions during the Five Years Meeting to discuss the problems of **Evangelism and Church Extension**. Resource leaders were Robert J. Rumsey, Herbert Huffman, Eugene Coffin, Keith Sarver and Duane Moon.

The shifting population is a new problem confronting the church. Studies indicate that one in five families moves every year. Many move as often as four times a year. One revealed that newcomers moved at least four times before settling into a more or less permanent location.

The shifting population also effects Friends. This is evident in our non-resident membership problems. There is a strong tendency for people to become lost to the church when they move. Experiences in growing areas show that newcomers must be assimilated into a church six months after their arrival or they are lost for the church.

Friends must therefore develop a concern for their non-resident members. It was noted that some Meetings maintain contact with their non-resident members, but most of our Meetings do nothing. The need to immediately forward information about our moving members to the Meetings in the area to which they move is imperative.

Growth in the local meeting can be fostered by a total church program that is vital and challenging. A growing church must have a dynamic fellowship where each one is a part of the whole and in vital contact with each other. A concerned Ministry and Counsel should enlist and train leaders and orientate new members to the life of the church.

The opportunities in church extension were also vividly presented in these sessions.

The concerns of this workshop will be taken up by the Board on Evangelism and Church Extension for further study, and hopefully, for effective action in the near future.

—Orlando Dick

PUBLIC MORALS (Concl.)

Reports told of a "new code of ethics," one in which "whatever you want to do is all right if its legal. . . or if it is the practice of your group."

Of thousands interviewed, (as pointed up in **Look Magazine**, March 29, 1960) almost half admitted cheating on income tax, and said they wouldn't cheat a

friend, but thought it a different matter to cheat a company. Three-fourths of the people took advantage of minor accidents in order to get extra auto repairs. Parents generally were less interested in what Johnny learned than in the grades he brought home. Cheating is expected—if you don't get caught, no one is hurt. Three good reasons for lying: 1) to avoid trouble, 2) to spare others' feelings and 3) "to get along." 85% of the parents wanted their children to know the difference between right and wrong, yet admitted lying to these children of theirs.

Some causes of this moral decay are our desires for luxury, ease and comfort, and our feeling that success is more important than honesty. And then the demand to conform is high—"If a man stands up against the crowd for something he thinks is right, we say he should see a psychiatrist."

Church-going has little to do with morals—it's the proper thing, a social ritual—so Americans go to church. The group has tended to replace the family and church as arbiter of right and wrong. Many people believe that morality is impersonal, so why bother with deep personal convictions?

Friends attending this workshop expressed profound concern at realizing how little continuous public morals education is being done in our Meetings and Sunday Schools.

Vitality In the Local Meeting

Because of the size of the Workshop it was divided into two groups. Rachel Davis DuBois took a group of 25 persons for the purpose of training them in what she calls Quaker Dialogue. From comments received this must have been a most refreshing and inspiring series. Rachel DuBois has submitted a written report on her section of the Workshop.

The other section used some group techniques for getting the subject matter before us. Three assumptions were noted at the outset: 1) It is impossible to be an effective member of a Meeting without having a concern. The question is: What is your concern? 2) The group is the check on the validity of the individual experience. 3) Much of the vitality in a Meeting hinges on the concept and the amount of leadership.

The Workshop attempted to achieve two things: 1) to understand how Meetings can know vitality, 2) to see how we can change in order to bring vitality to and through us.

Blocks to vitality were defined by the group as: 1) Leadership, 2) Personal ideosyncrasies, 3) Tradition-minded and a fear of change, 4) Problems having to do with membership—lack of understanding of Friends testimonies and how to deal with members who have limited interest and concern. These blocks were discussed and ended in a list of examples in which Meetings have found vitality.

In improving our personal role in vitality, several methods were used to help us see how groups in the Meeting can have a group experience through an understanding and examination of the group process. An effort was made to understand the meaning of shared leadership in which leadership becomes a function of the group rather than a function of a person. An examination of the attitude one brings to a Meeting was also presented in a role play and discussed.

—David Castle

Quakerdom - at - Large

"THIS STILL ROOM," the anthem based on Whittier's words which was sung at the Five Years Meeting, is available from its publisher, Neil A. Kjos, 525 Busse Ave., Park Ridge, Illinois, for 20 cents a copy. Ask for number 5250. David Davenport, its author, is a music teacher who also directs the choir at First Friends Meeting in Richmond, Indiana.

"THE QUAKER'S FAITH," an explanatory pamphlet about Quakerism written by Rufus M. Jones, has been reprinted and is available from the Friends Book and Supply House, 101 Quaker Hill Drive, at five cents a copy (\$4 per hundred.) Printed in cooperation with New England Yearly Meeting, this reprint of the much-used introductory leaflet includes a brief explanation of the Five Years Meeting and a list of Yearly Meetings in the Five Years Meeting.

IRVING AND GLADYS PARKER of Richmond, Indiana, arrived at Friends Africa Mission, Kaimosi, Kenya, August 5, 1960. Irving Parker will serve as an accountant for the Mission.

Several of the staff appointed for the Kenya project of Friends in which the International Cooperation Administration is cooperating with Earlham College and the American Friends Board of Missions, have recently arrived on the field. Alfred and Enola Henderson from Oakwood School, Poughkeepsie, New York, arrived at Kaimosi, July 24. Alfred Henderson will serve in the Teacher Training Center of Friends Africa Mission.

Arriving at Chavakali in July were Morris and Marie Kirk, formerly of Barnesville, Ohio, Chester and Virginia Bergey of Perkasie, Pennsylvania, and Bob and Betty Maxwell of Earlham, Iowa. Morris Kirk is principal of the new Chavakali Day High School. Chester Bergey is teaching industrial arts and crafts. Bob Maxwell is the agriculture teacher.

EUGENE MILLS, whose parents are Sumner and Lela Mills, and whose wife is the former Dorothy

Wildman, daughter of Ernest and Edith Wildman, is presently chairman of the Department of Psychology at Whittier College. He has received a grant from the Danforth Foundation enabling him to continue work on a book he is writing, and has represented Whittier College this summer at the Danforth College Conference in Colorado Springs.

THREE THOUSAND PEOPLE "walked for disarmament" in Los Angeles on a July day this summer. Robert S. Vogel, peace secretary of the American Friends Service Committee, coordinated the Walk. Disciples, Methodists and peace groups joined in the sponsorship. A handbill passed out to by-standers stated the purposes of the Walk and included this statement, "We walk to support . . . the efforts our government is making for disarmament."

MARGARETE LACHMUND, well-known German Friend, has written us of two attempts at reconciliation



Glen Switzer

John and Dorothy Sinton, attendees from Ireland Yearly Meeting at Five Years Meeting.

and atonement made recently by German Christians. Two Protestant student pastors and 23 members of student groups went to Israel last year after months of preparation. They lived in Jewish communities and participated in hard labor, trying to "prove themselves" and to overcome mutual prejudices.

From similar motives has come "Action for Amends." Under this program, members of the Evangelical Church in Germany have gone to Holland, Norway and Finmark to express their feeling of atonement by rebuilding. Reconstruction work is planned for Greece also.

THE JUNIOR CAMP at Quaker Haven, July 10 to 14 (fifth and sixth grades), which was under the joint sponsorship of the Young Friends Committee and the Christian Education Committee of Indiana Yearly Meeting, raised a fund of \$56 to be used for distributing Bibles and Testaments in the Luragoli language through Friends Africa Mission in Kenya.

SIXTY-FIVE FRIENDS attended the Open House held on August 3 for the newly-weds, Homer and Florence Riley Biddlecum, at the home of Harry and Marie Nickelson in Richmond, Indiana.

Homer Biddlecum, Friends pastor who has served widely—most recently at North Tenth Street Meeting in Richmond, at Traverse City Meeting in Michigan, and in Tennessee at Rafter Chapel and Three Points—and his wife will live in the parsonage at Rafter Chapel which is near Tellico Plains, Tennessee.

BIRTHS

Badgley — To Donald and Margaret Badgley on June 6 at Greensboro, N. C., a son, George Patterson.

Hodgson—To Marshall and Phyllis Hodgson of Chicago, twin daughters, Sara Elizabeth and Beverly Ruth, on May 30.

Poe—To Jack and Mary Esther Poe of Wapello, Iowa, on June 24, a son, Steven Clarkson.

Swaim — To Franklin and Joan Dooley Swaim at Indianapolis, Ind., on July 10, a son, John Franklin.

Report of the Workshop On Race

Equality in the sight of God is part of our Christian testimony. Goodwill toward members of another race often grows from friendship with an individual member of that race. Our children should be encouraged to nurture such friendships.

Race prejudice may be compared to a disease. In order for a cure to be effected, the illness itself must be treated rather than merely some of the symptoms. Doctors find that sometimes it is necessary to let the patient experience some pain in order to convince him that an operation is necessary. The increased tension in the South since the Supreme Court school integration decision may be one of these necessary pains.

Specific areas which were discussed included:

Religion. The fact that few Negroes are members of the Society of Friends is cause for critical self-examination. We must take the initiative in inviting seekers who are drawn to the beliefs and type of worship of Friends to attend our meetings and must demonstrate that they are truly welcome.

Education. Integrated student bodies and faculties should be the goal in both Friends and public schools. The number of Negro teachers employed in integrated schools is still in the token stage.

Employment. Achievements of the merit employment program in Indianapolis were described. Friends can encourage employers to pioneer in the employment of Negroes and members of other minority groups and should continue to support the employers by commending and patronizing them after they have changed their employment policies.

Housing. A Negro resident of Richmond told of his experience in finding suitable housing. Negroes have had especial difficulty in being accepted in suburban areas. Concerned people in such a neighborhood can encourage others to welcome Negroes.

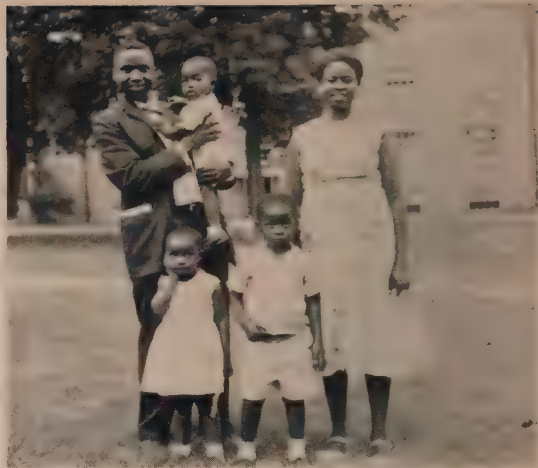
Social Organizations. Fellowship houses, where people can meet on a social basis and get to know members of other racial groups with comparable economic status, are worthwhile, although in themselves they do not solve the basic problems.

Personal Relations. A searching question was raised: "Are Negroes ever to be truly accepted if there are to be limits?"

Consideration of the question of intermarriage is frequently highly emotional. Although white people are prone to bring it into any discussion of changes in the status of Negroes, Negroes themselves are primarily concerned with the problems of education, housing, and employment. Intermarriage is a personal matter between the two people involved.

Our goal should be to fail to see the color of the skin when we deal with the ordinary situations and activities of life.

The suggestion by the Board on Peace and Social Concerns that a working committee be appointed to prepare four or five discussions of Friends and the Negro was approved.



James Furbay

Filemona and Abigail Indire, East African Friends now attending Ball State College, Muncie, Indiana, their small daughter and two sons, all of whom were seen at Five Years Meeting.

Peace Workshop

The opening sessions of the Peace Workshop were spent in briefing. At that time the "experts from Washington" and Friends who had traveled recently brought us up-to-date on the world situation. It was emphasized that we needed to present both the fact that there is an answer to the world's political problems and an expression of the Biblical truths that underlie the Friends peace testimonies.

Communications to the presidential candidates expressing the group's concern for peace were formulated.

In the latter half of the workshop, attention was given to the particulars of the peace activities of Friends. There was consideration of supporting the United Nations, with some feeling that more Friends need to join Urbana-Champaign, Illinois, Friends, who have taxed themselves for peace, and contributed this tax to the United Nations.

Non-violent action by peace groups was discussed, with feeling expressed both pro and con as to its value.

Much time was spent by the Peace Workshop considering the Tercentenary Rededication of the Quaker Peace Witness planned for this October. It was felt important for Friends to plan participation in both the Local Meeting observance on October 15 to 17, when Friends of every Meeting are encouraged to prayerfully rededicate themselves to the historical peace testimony of Friends, and in the corporate witness of Friends in Washington on the week-end of October 21 to 24.

The Peace Workshop sent to the general session for approval the following resolution on the need to end nuclear weapons tests.

—Ronald Haldeman

MARRIAGES

Biddlecum-Riley—Homer A. Biddlecum of Tellico Plains, Tenn., and Florence E. Riley of Traverse City, Michigan, on August 1, at East Bay Calvary Church, Traverse City, in the presence of the bride's family, Deane B. Ballard, minister.

Kirk-Ishida—On July 16, at Colgate-Rochester Divinity School in Rochester, N. Y., and under the care of Rochester Monthly Meeting, Betty Kazuko Ishida, daughter of Mr. and Mrs. George Mokichiro Ishida of Portland, Ore., and Edward Sharpless Kirk, son of Joseph

Stanley and Marian Sharpless Kirk, of Newton, Pa. The groom and his parents are members of Newton Monthly Meeting.

* * *

Lewis-Mood—Ann Elliott Mood, daughter of Mr. and Mrs. Isaac Johnson Mood of Collingswood, New

Jersey, to Walter Macy Lewis of Gate, Oklahoma, on July 20, at University Friends Church, Wichita, Kansas.

DEATHS

Markley—Opal Markley, member of the West Milton, Ohio, Meeting, on July 13, following a prolonged illness, age 72. The daughter of Harmon and Jennie Ditmer, she was born in the Bradford area, Oct. 30, 1887, and spent her life in Miami County. As long as her health permitted she was very active in the affairs of the Meeting.

Shortly after the death of her husband, John O. Markley, on April 18, 1956, she had moved from the family farm and since had been cared for by members of her family. Surviving are three sons: Edward, of West Milton, Joseph of Troy, O., and John of Chicago; one daughter, Mrs. Almira Moser of Cleveland; nine grandchildren and three great-grandchildren. A son Leonard preceded her in death in 1939.

Services were held at the West Milton Friends Church, with interment in Riverside Cemetery, Harry Reece and Lawrence Barker, ministers.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Bell, California—(southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEMlock 7-1566 or GARfield 7-5636.

Los Angeles, California—Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. R. Ernest Lamb, interim pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No Smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 811.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOPkins 6-3339.

Ventura, California—Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, Miller 2-3774.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 8:30 a.m.; Morning Worship, 9:45 during July and August; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, minister. Phone 43-467.

CANADA

Montreal, Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk. Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida—116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue—Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEWton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando-Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia—Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUTterfield 8-3066.



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Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Woodlawn 8-2040.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-6665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m., G.R. 6-7776. All Friends welcome.

Hagerstown, Indiana—Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Hortonville, Ind.—Friends Meeting, R. 3, Sheridan, 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana—Irvington Friends Meeting, 23 S. Ritter Ave., Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CL Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Castle, Ind.—Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m. (through Primary); Morning Worship, 9:15 and 10:30 a.m. David Castle, Minister of Pastoral Care, Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Sharpsville, Indiana—Mt. Lebanon Friends Meeting—8 miles south of Kokomo on Route 31—then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

Spiceland, Ind.—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl J. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.;

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Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa—Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa—1207 South 6th. Bible School 9:30, Worship Service 10:30 D.S.T. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:00 a.m.; Meeting for Worship, 10:00 a.m.; Evening Family and Youth Fellowship Group Meetings, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Lela Gordon Chance. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWInbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silbsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA, 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich.—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328 or CI 2-6958.

NEW JERSEY

Montclair, New Jersey—289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

To all **American Friend** Subscribers:

Beginning in September, **The American Friend** will be combined with **Quaker Action** to form a new publication, **QUAKER LIFE**. Your subscription to **The American Friend** will be transferred to this new monthly Quaker journal.

The decision to combine the two publications was made in the recent sessions of the Five Years Meeting. **QUAKER LIFE** will be made available to readers far below actual publication costs. Subscription plans include:

\$1.00—Basic Subscription Rate
(\$1.75 for foreign subscriptions).

This will enable the Five Years Meeting to maintain QUAKER LIFE but will not meet total publication costs.

Sustaining Subscription —

For those who wish to support QUAKER LIFE with a subscription of more than \$1.00.

Quaker Life Associates —

For those who wish to support QUAKER LIFE with a subscription of \$5 or more.

Friends who sent in their year's subscription price of \$3 to **The American Friend** before Five Years Meeting (July 14-21, 1960) will finish out their year with the new **QUAKER LIFE** publication, and then will be billed \$1.00 for the succeeding year. The new publication will contain, through the year, as much reading matter as did **The American Friend**.

EARL CONN, Interim Editor

MILDRED HALE, Associate Editor

FRANCES RYAN, Business Manager

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4)
about First-day schools, monthly meetings, suppers, etc.

Pawling, New York—Oblong Meeting House, Quaker Hill. Meeting for worship, 11:00 a.m., First-days through August 28.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship June 12 through September 4, First-day at 9:30 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

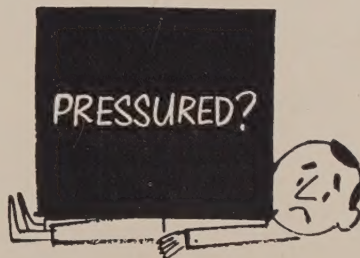
OHIO

Cincinnati, Ohio — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall)

in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. Unified Meeting for Worship and First-day School at 10:00 a.m., June 19 through September 4. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.



All of us are, now and again! If it's your job that doesn't suit you, why not look into the advantages of a life insurance career?

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West Milton, Ohio — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon — Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

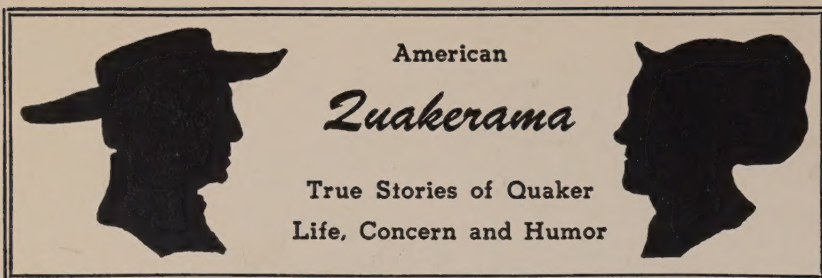
Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii — Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.



As Friends "Abide in the Spirit"

Here appears the second account of early efforts toward Friends unity.

As a result of a visit of two Baltimore Friends (Orthodox) to Secretary of War Stanton in 1863 relative to relief of Friends from the military draft, a conference of Friends was called in Baltimore on Dec. 7, 1863 to consider a united appeal of Friends to the War Department on behalf of draftees. Twenty-five Friends from New England, New York, Baltimore, Ohio, Indiana and Western Yearly Meetings assembled in Baltimore for mutual consideration of the problems raised by the draft. They adopted a brief formal statement and appointed Francis T. King (Baltimore), Samuel Tobey (New England) and Charles F. Coffin (Indiana) to interview Secretary of War Stanton. This group had no continuing existence officially. See Rufus M. Jones "Later Periods of Quakerism," Vol. II, p. 733).

The next step toward united effort of Friends was initiated by Ohio Yearly Meeting. This resulted in the call for a "**Pan-Quaker Peace Conference.**" At the invitation of Baltimore Friends the conference was opened in that city Nov. 14, 1866, with representatives present from New England, New York, Baltimore, North Carolina, Ohio, Indiana and Western Yearly Meetings and with three persons present unofficially from Philadelphia (Arch Street). I have on my desk a copy of the single page flier addressed to Friends by this conference and signed by Francis T. King, Clerk.

Peace and Race

An adjourned session of the Baltimore Peace Conference was held at Richmond, Indiana 3-24-

1867. A business committee was set up with representatives from each of the Yearly Meetings concerned. A budget of \$10,000 was proposed, allotted percentage-wise to each of the eight participating yearly meetings. An Executive Committee was set up and met at Damascus, Ohio 11-20-1867. The **Peace Association of Friends** in America grew out of this organization. (See R.M.J., "Later Periods of Quakerism," Vol. II, p. 753, 54. Also "Autobiography of Allen Jay" p. 135 ff.)

After almost half a century of informal cooperation on the part of a few yearly meetings especially interested in Indian work, the **Associated Executive Committee on Indian Affairs** was formed in 1869. For some years the Indiana Yearly Meeting Indian Committee had been administering funds for work among Indians, the gifts being sent from London, New York, Philadelphia and perhaps other areas.

Friends Need Each Other

Also during the decade following 1870 no less than three Friends educational conferences were held in which there was participation of informal representatives from several Yearly Meetings.

Thus when Friends assembled in Richmond, Indiana for the 1887 conference there had been several more or less successful efforts at Quaker cooperation across yearly meeting boundaries. Five of the Friends who participated in the 1866 Peace Conference actively participated in the 1887 Richmond conference: Francis Thomas (Indiana), Allen Jay (Indiana), Barnabas Hobbs (Western), Dr. James Thomas (Baltimore) and John Butler (Ohio).

It took three informal Friends conferences (1887, 1892, 1897) to

condition the thinking of Friends in the direction of a permanently organized body which came to be known as "**The Five Years Meeting of Friends.**" The organization of the **American Friends Board of Missions** (1894) and the setting up of a **Publication Board**, both results of the 1892 conference, slowly led Friends to realize the need of cooperative action on the part of yearly meetings.

It is now 111 years since the historic conference on doctrine held in Baltimore in 1849. During the years, Friends have done much cautious experimenting in ways of working together. The patterns of cooperative activity have remained fluid, changing to meet new conditions and new problems.

Theoretically Friends are strong on cooperative effort, but always properly cautious regarding centralized administrative power. History does reveal that cooperation of Friends in education and in meeting human needs at home and overseas has been more fruitful than efforts to establish doctrinal unity. Perhaps, due to the very nature of the Society of Friends, this will continue to be true. As Friends "abide in the Spirit" they will find a way forward.

—Levinus K. Painter
Collins, N. Y.

"**Christian Responsibility for Freedom**" is the title of a study book put out by the National Council of Churches. It presents seven cases in which religious or civil liberties were violated, including incidents involving religious objectors and the publicized Air Force Manual case. The pamphlet, available from the Board on Peace and Social Concerns at 50¢, would make difficult but stimulating material for an adult discussion group.

TAPES OF ADDRESSES and some speeches in business meetings were made during Five Years Meeting sessions by Lewis W. Hoskins, Collins, N.Y. Duplicates tapes are available for approximately \$4 per tape. For further information, write Lewis Hoskins.

He that winneth souls is wise.
—Proverbs 11:30